JANUARY
1909

VOL. LXIII
No. 1

The American Missionary

AMONG EIGHT RACES IN AMERICA. WHITE. NEGRO. INDIAN. ALASKAN. PORTO RICAN. CHINESE. JAPANESE. HAWAIIAN.

CHRISTIAN INSTITUTIONS. AGRICULTURAL. TECHNICAL. ACADEMIC. COLLEGIATE. THEOLOGICAL & CHURCHES.

AMERICAN MISSIONARY ASSOCIATION · N.Y. INCP JAN. 1849 & APL. 1862 · PREACH THE GOSPEL TO EVERY CREATURE · & GO YE INTO ALL THE WORLD ·

"Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let it go,
Ring out the false, ring in the true.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

PACIFIC SCHOOL
OF RELIGION

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THE AMERICAN MISSIONARY

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REV. A. F. BEARD, EDITOR

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WANTS

1. A steady INCREASE of income to keep pace with the imperative demand of work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our educational institutions are needed to receive the constantly increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, educated and devoted, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase implements for agricultural training; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms.

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THE AMERICAN MISSIONARY

VOL. LXIII. JANUARY, 1909 No. 1

Editorial

THE MISSIONARY in presenting its contents to its friends and readers calls attention to the interesting experience of Rev. Orishatukeh Faduma, Pastor at Troy, N. C., and Principal of Peabody Academy. The parents of Mr. Faduma were natives of West Central Africa. They were captured in a slave raid but rescued near the coast by a British man-of-war and among others were taken to British Guiana in South America. Here Faduma was born in 1860. His parents however determined to return to Africa and when Faduma was nine years old they landed at Sierra Leone. In the Sierra Leone High School this young African born in South America was prepared by a native teacher to become a junior teacher in the same school. Sent to England he completed college studies in Queens College, Taunton, and matriculated in London University. He was the first West African to pass successfully the examinations of the University for the intermediate degree in Arts. After three and a half years of study he returned to Africa as senior master of the Sierra Leone High School where he taught for about five years. Desiring to study the condition and life of his people in America he next found himself in this country. Entering the Yale Divinity School he was graduated after three years from the Theological Department of Yale University, and was given one of the four hundred dollar scholarships for post graduate work which he devoted to philosophical studies. He then applied to the American Board of Foreign Missions for work in West Central Africa but the large indebtedness of the Board at the time caused his appointment to be deferred. Meanwhile Mr. Faduma made application to the American Missionary Association and was sent with his wife to succeed white missionaries in Troy, N. C., being the first Negro principal with Negro teachers in the Troy field. For more than twelve years he has labored in this field with high success, having the valuable aid of his wife, a native of Georgia and a college graduate of Atlanta University, both winning the esteem and confidence of the white people in their vicinity. Now Mr. Faduma has just returned from a visit to Sierra Leone after an absence of sixteen years. We are sure that our readers will find this interesting bit of personal history suggestive. The Association is sending young men and women from its higher institutions as missionaries to Africa, and Africa has sent more than one in return to teach and inspire others in missionary work in our country. We question if Mr. Faduma could have made a better investment of his powers had he remained in Africa. Africa is here.

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FINANCIAL

The donations from church collections and other collections connected with the churches, were for the month of November $3,084.35 more than for November last year, and the donations from individuals were $3,491.26 less than last year—a decrease in donations of $406.91.

The collections from the churches, including the Sunday schools and other organizations, for the two months, to November 30th, were $581.55 more than last year, and the individual donations were $4,979.03 less, making a decrease of $4,397.48 in donations for the two months.

Our missionary work asks the support of *individuals* in increased amounts, as well as increased collections from the various departments of the churches. We hope that the month of December will show increased support for our several mission fields.

We give below an analysis of donations for November and for the two months to November 30th.

DONATIONS—NOVEMBER

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Total	Individuals	Total
1907–8	$6,547.35	$397.74	$1,581.87	$39.00	$157.89	$ 8,723.85	$5,186.87	$13,910.72
1908–9	9,794.97	332.05	1,574.50	.....	106.68	11,808.20	1,695.61	13,503.81
Increase	3,247.62	.....	.....	.....	.....	3,084.35	.....	.....
Decrease.....	.....	65.69	7.37	39.00	51.21	.....	3,491.26	406.91

Donations—Two Months, to November 30th

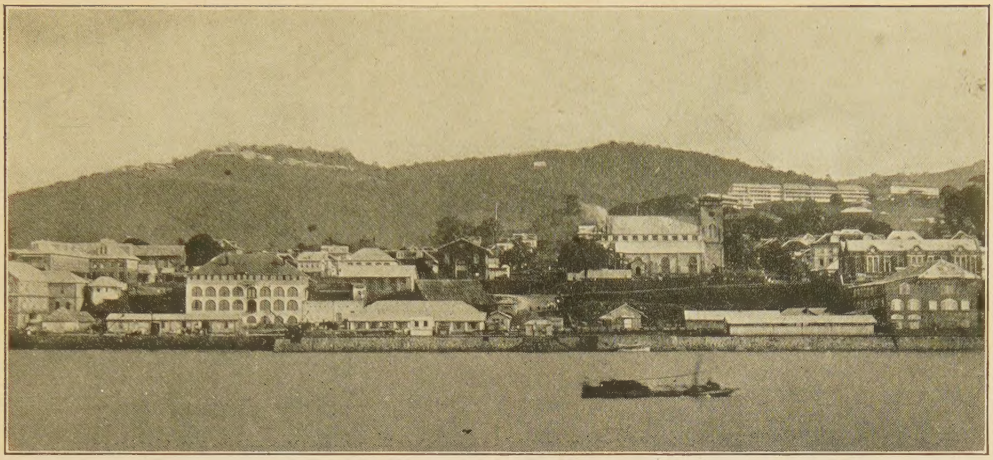
	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Total	Individuals	Total
1907–8	$12,078.92	$816.96	$4,062.62	$58.50	$437.56	$17,454.56	$8,218.72	$25,673.28
1908–9	13,604.80	788.65	3.367.85	30.00	244.81	18,036.11	3,239.69	21,275.80
Increase	1,525.88	.....	.....	.....	.....	581.55	.....	.....
Decrease.....	.....	28.31	694.77	28.50	192.75	.....	4,979.03	4,397.48

A VISIT TO SIERRA LEONE, WEST AFRICA

By Rev. O. Faduma, Troy, North Carolina

Mr. Faduma, a native of Africa, educated in England and in the United States, a graduate of Yale Theological Seminary, is now pastor of an A. M. A. church and principal of a flourishing school in Troy, N. C.

IT was eighteen years ago I left Sierra Leone for the New World. From that time till now what great changes! To be in Freetown, the capital, in the morning and before sunset to find oneself in the hinterland seemed unreal. It was like a vision of a new earth. Instead of the slow gait of natives, to see them moving quickly and rushing to catch the trains is a high compliment to civilization. The telephone and electric telegraph keeping in close touch with the movements of the interior tribes, the opening of railroads, causing speedy transportation of products to and from the port in Freetown, and the trans-Atlantic cablegram bringing in daily news from the world's civilized centres. These and more are some of the changes one is forced to notice among the material developments of the colony. To one like myself whose sympathies and



FREETOWN HARBOR, SIERRA LEONE

tastes are oriental, it was more pleasing to see the light, free, healthy, picturesque dress of natives than the tight-fitting western garment in a highly tropical land. Tribal customs hoary with age, yet preserving all that is vital in native life, rushed to my mind with a new meaning. Eighteen years in a comparative study of east and west, of the civilized and semi-civilized, cannot but make my trip an exceedingly pleasant one.

Sierra Leone was founded in 1787 as an English colony. The State of North Carolina was only twelve years old and the United States an infant of eleven years in maintaining its independence when the African colony joyfully accepted English protection. It is now about a century and a quarter since missionary teaching was offered her. It is the oldest British colony in West Africa. The natives are the best educated in any portion of British Africa. In church and state they occupy the most responsible positions of trust and honor. The first West African Bishop was Samuel Adjar Crowther of the Yomba tribe, educated in the Church Missionary Society's College in Freetown. The first African Knight was Sir Samuel Lewis, the dean of the Sierra Leone bar, and a man of profound legal learning. The pedigree hunter who is always anxious to find a drop of white blood in the Negro so as to attribute any superior qualities in him

NATIVE AFRICAN BOY, SIERRA LEONE

OMOLOFI, MOTHER OF MR. FADUMA

to the white man finds his theory of white superiority without a foundation in Sierra Leone where the majority are black people of refinement and education. Here are to be found distinguished native medical practitioners, barristers-at-law, ministers of religion, government officials, educators of high rank, editors and business men, all products of consecrated missionary work. In general culture the native Sierra Leonean holds his ground against all comers. In the school room he is more of a German than an Englishman. There is a class of white traders in Africa who are not favorably impressed with the Sierra Leonean. On account of his one hundred years of tutelage in the civilization of the white man, the Sierra Leonean knows his rights and dares assert them in a manly way. Like the average Britisher he is law-abiding and loyal, but fights to the last by appealing to the courts for his rights.

Among the Missionary Societies in operation are the Church Missionary Society with three institutions of learning, one of which is Fornah Bay College which is affiliated with the University of Durham and confers degrees in Arts and Theology. The Society is now self-supporting and has been so partially for about forty years. The Wesleyans have a large following and two high schools, one for each sex, besides a theological school. They are self-supporting. There are mission centres in the hinterland supported by the parent society in England.

The United Methodist Connexion is also self-supporting, and like the Wesleyans has a fine array of native preachers. The missionary churches have many parish schools connected with their work. It is in these schools that the natives look for their elementary as well as moral education. There are no

NATIVE AFRICAN GIRLS, SIERRA LEONE

1. REV. ROBERTS, ASST. PRINCIPAL HIGH SCHOOL
2. DR. A. W. EASMOUS
3. REV. PRINCIPAL NICOL
4. HON. E. H. CUMMINGS
5. REV. O. FADUMA
6. REV. J. FREDERICK

THESE ARE OLD PUPILS OF MR. FADUMA (NO. 5) EXCEPT NO. 6, AN OLD SCHOOLMATE. ALL NATIVE AFRICANS

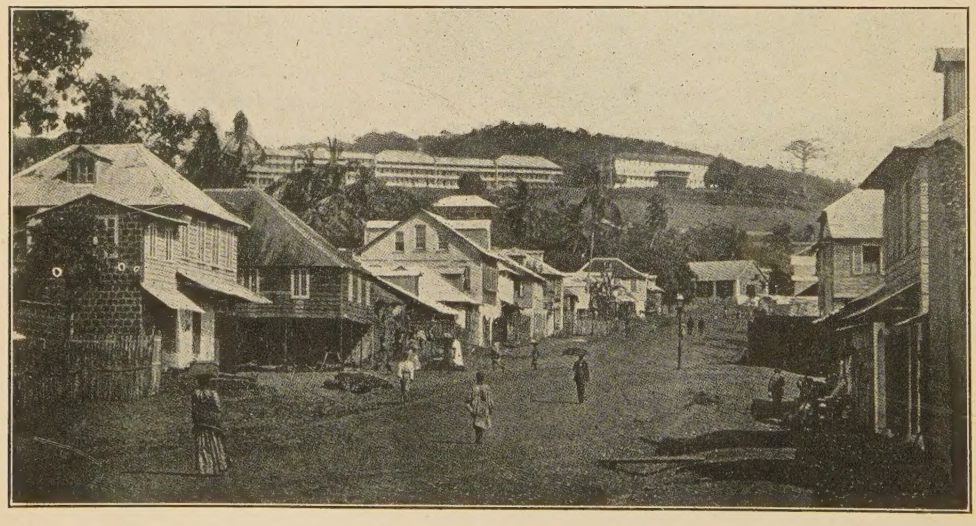
public schools. The government gives aid to them on the basis of successful examinations being passed under the direction of the Inspector of Schools.

Among missionary societies that are not British is the United Brethren whose headquarters are in Dayton, Ohio. The work of this society, like all other American Missions is distinctive, in that it combines the spiritual with the industrial. Its work among the tribes in the hinterland shows an advance upon the British method. Its school recently established in Freetown is destined to break down some old superstitions in connection with the education of the native. It is the first school to include in its curriculum an Agricultural course. This kind of education will in the long run appeal to the common sense of the native, and is a tribute to American practical common sense. *It may be interesting to Congre-*

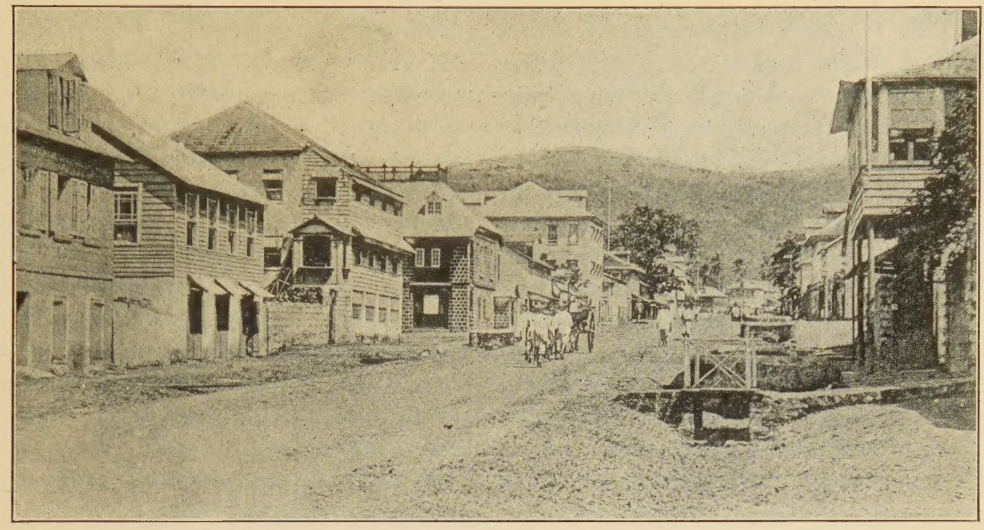
REGENT ROAD, SIERRA LEONE

gational friends of missions to know that the first mission in West Africa was among the Mendi and Sherboro tribes of Sierra Leone which were turned over to the United Brethren. Among the first Afro-American missionaries of the American Missionary Association are the Rev. A. P. Miller, for many years the pastor of Dixwell Avenue Congregational Church in New Haven, Conn., and the Rev. Joseph Smith, pastor of the Congregational Church in Chattanooga, Tenn.

The Roman Catholics have a strong following in Freetown, the capital, and a beautiful pro-cathedral with ornate services. They have been and are still un-



PERCIVAL STREET, SIERRA LEONE



WILBERFORCE STREET, SIERRA LEONE

surpassed in needlework among native girls.

The liturgy of the Church of England is used in almost all of the Protestant churches. Ministers and choirs are robed and the psalms chanted. The tendency is toward Anglican forms. Preaching in the non-conformist churches is more evangelical with, on the whole, more heart to heart sermons. Worship is more dignified than that in African-American churches. There is none of the extreme sensationalism and vagaries either in preaching or singing as in Negro churches of America. Because these churches are growing they have many problems for solution, chief of which are:

1. A strong feeling for a native Christianity. Christianity in Sierra Leone is too much of the English type. The dress is Anglican. Native thinkers are asking for an interpretation of Christianity which will leave the African an Oriental in keeping with the spirit of Christianity.

2. How to restore native social customs which through ignorance were thrown aside. It is now felt that Christianity should renovate and modify not destroy those customs which preserve the morals of the people.

Oriental philosophy and the occult sciences find a welcome among a goodly number of natives. The facts of Christianity are received and subjected to reason. There is agnosticism, but so far it is Christian agnosticism. There is no atheism. It is a fact that the best friend of the native is the Christian missionary. The mistakes of the missionary are mainly from the head, not from the heart. The chief obstacle to Christianity is the unregenerate, materialistic white man. He is the most dangerous heathen in Africa.

FROM THE SECRETARIAL PAPER OF JAMES W. COOPER

IF we are going to serve our fellows —especially if we are seeking to help forward the backward and dependent peoples, *we need first of all that faith in Christ which accepts Christ's faith in man.*

It is wonderful how Jesus trusted men. He had an almost unbounded confidence in humanity. He claimed men's faith in Himself, and He gave His faith to men. He never doubted men's capacity to receive His word. He never doubted the future of the world. The only men of whom He thoroughly despaired were the self-complacent and self-righteous. He believed most of all in the common people, and gave Himself most freely to the poor and outcast. He was no respecter of persons—He knew no race limitations. His confidence was as wide as humanity and extended to the latest generation. "They shall come from the east, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God. And there are last which shall be first, and first which shall be last." "I will build my church; and the gates of death shall not prevail against it." "I will draw all men unto Me." Nothing can be more impressive than the simple human method by which Jesus sought to perpetuate His influence and transform the world. He left no elaborate treatises on morals and religion; He wrote nothing. He instituted no gorgeous ceremonials; His most impressive institution was a simple fraternal feast in memory of His death. He trusted everything to a few unlettered men, whose love He had won and whose lives He had inspired. He set up His kingdom in the hearts of men, and He was content. He believed in men. They had received His word and others would receive it from them. He had no fear of the result.

Christ's power to save the world must always imply the world's capacity for being saved. If we believe the one we cannot doubt the other. In Henry Drummond's splendid phrase "The sense of the infinite worth of a single human soul and of the recoverableness of man at his worst, are the gifts of Christ." Whenever we fail to rise to this high estimate of every man, or whenever we doubt the "recoverableness" of any man, we deny the faith and dishonor the Master. We can then do no mighty works. But the faith in Christ which compels our faith in men will send us forth to the service of humanity with a quenchless devotion and a boundless hope. This is the faith we need first of all in the work we have in hand in this Association.

DE FOREST

By William Pickens, Talladega College, Ala.

IN the seventeenth century, when one million of the best and sturdiest citizens of France were fleeing persecution, some of them came to America, to Connecticut. They left behind their native land, many of their friends, much of their property, and the weak princes and the wicked priests. They brought along their enterprising spirit and their unconquerable independence. Seven generations later in the direct line of their descendants there was born (1833) in South Edmesten, N. Y., Henry Swift de Forest. This boy's parents were "pioneers" from Connecticut. His father was a farmer and too poor to pay for a

college education, but he permitted the lad to carry out his own cherished plan in that direction. Young De Forest accordingly fitted himself for college in the Delaware Literary Institute at Franklin, N. Y., supporting himself by teaching and farm work in vacation. He entered Yale University in 1853 and was graduated in 1857, ranking very high among his classmates.

Like many young college graduates he was long unsettled as to his future occupation. It is said that he felt "constrained" to become a minister of the Christian religion, but for a while he opposed his will to this constraining conscience, as he had marked out for himself another course in life. However, this "constraint" led him to spend the following year in the Yale Theological Seminary—and then the opposing wish led him to Beloit College as tutor. Again after two years the unsubduable "constraint" carried him as student to the Union Theological Seminary in New York—and again the opposing wish led him to accept a tutorship in Yale (1861).

These were stirring times, and the beginning of an eventful history for his country. In 1863 occurred an incident which shows the character of the man. In the old "State House" at New Haven his name was among those drawn from the drafting box for service in the Civil War. Immediately his pupils made up the necessary sum of money to purchase a substitute and urged him to accept it. He refused, insisting that his service was a duty to his country which a three hundred dollar substitute could not pay, and as a private soldier he shouldered his musket in the Eleventh Connecticut volunteers. This act naturally elicited the admiration of the public and Governor Buckingham at once made him Chaplain of the regiment.

He stayed by the Gospel and the gun until mustered out with honor at City Point, Va., in December, 1865.

By this time the "constraining conscience" seems to have gotten decidedly the better of his obstinate will, and he reentered Yale Theological Seminary, from which he was called immediately to a pastorate in Des Moines, Ia. After he had successfully pastored several Iowa churches in 1879 the secretaries of the American Missionary Association were so fortunate as to secure his acceptance of the Presidency of Talladega College.

Now was his life placed into an environment which truly tries men's souls.

Had there been any doubt before as to what was his metal and his mettle, it would soon have been found out now. There is no other position of strife and honor in this land which will prove a truer test of a man's character than such a position as he then assumed in the South. It was a position calculated to find in a man the weak spot which neither New York, Yale, the Army, nor Iowa pastorships had discovered. For, I need not say that some men are sane on every other question of law and life under the sun, but insane when it comes to the "Negro Question" of the Southern United States. This is the rock on which the staunchest of ships have gone to pieces. Some men are consistent moral philosophers until they strike this question, when their moral system collapses.

But to De Forest's mind the same principles were needed in the South in a Negro school which were needed anywhere else in the world under similar conditions. All the principles of moral and intellectual growth, and the social ideals which were serviceable in any similar place, he deemed appropriate here. All his recorded sayings to the black students, his written circulars to the black people of the community and

to the white people of the North, clearly demonstrate this trait of character. When he came from a white church in Iowa to a black school in Alabama, his ideals of human life remained unchanged.

Mrs. De Forest gives this a favorite sentiment of his: "I had rather have the love and gratitude of the poor people I am trying to uplift, than the friendship and esteem of those who are opposed to the work." So I need not tell you that the black people loved him. Black people are quick to love anyhow. The other day a black woman who had been an invalid for years, even in De Forest's time, said that "as regularly as the New Year came, the good man, with some useful, well-chosen gift, came across my threshold." His personal influence reached the humblest.

Another favorite way of his for reaching the people of the community, both black and white, was through little printed circulars on timely practical subjects. His thoughts are pithy and clothed in plain words: the reader never thinks of the words. Many of his little pamphlets would do honor to a proverb-maker. Witness this from a circular on "Get Homes." "The rolling stone gathers no moss, and a roving tenant will never live in comfort. Cain was a vagabond, and vagabonds are apt to be Cainites. They neither keep themselves nor their brother. Even a horse knows the worth of home and he needs no whip when his head is turned towards the stable. The driver ought to have a strong longing for his hearthstone and family." And in a circular to "the people" on "Foresight," he says: "Foresight never burns green wood or cuts the morning supply after sundown. Like Solomon's ant, it provides its meat in the summer, and gathers its fruit in the harvest. It takes advantage of the market and buys when goods are cheapest. It never gets wood by the stick, flour by the quart, coal by the bushel or soap by the cake. It keeps a full storehouse, and knows in advance what will be needed." In these neatly balanced, proverbial sentences we see the deep influence of certain parts of the Old Testament upon his mind.

Those who knew him as students testify to the power of his personal influence upon their lives. He laid before them three dangerous D's for their eschewment: "Dirt, Debt and the Devil." He urged them to the highest; he believed unapologetically in the higher education of Negroes. And he could not, any more than can we, refrain from a little humorous sarcasm when he saw the illogical deductions on the subjects of Negro education. Said he: "It was once believed that a little learning is a dangerous thing, but it is now held that much learning is perilous to the Negro."

So he labored on, consistently, happily. Like most men who do things, his labor was not confined to the one particular field, but he was more or less actively connected with many of the great educational and missionary movements of the country at large.

Lately I incidentally picked up in the Talladega College Library an old edition of the Latin poet Horace. Turning leisurely through the Odes I was attracted by the character of the marginal notes and notations. The contents of the passages underlined and noted soon convinced me that the original possessor of that book was a close student both of classic lore and of human nature. How characteristic are marginal notes, whether in the Bible, in Shakespeare, or in Horace! In one of the Odes I found underlined the following protest against laziness and idleness:

Crescit indulgens sibi dirus hydrops.
(Dire dropsy increases by self-indulgence.)

Turning on and on, I found noted in the Ars Poetica:

Debemur morti nos nostraque.
(We and all we possess are doomed to death.)

And who was this student making haste to accomplish a work against the day of doom? With a natural curiosity I turned to the fly leaf and read the name, "H. S. De Forest." But labor and hurry as he would, Death, who this same poet, Horace, says knocks impartially at the huts of the poor and the castles of the rich, overtook him in midwinter, in apparent good health, and in the midst of a busy life. On Saturday, January 25, 1896, he met with a serious accident and on Monday the 27th he died.

"Has he left you a legacy?" This question was asked of the Talladega students two days later in the old college chapel by Dr. A. F. Beard, a Yale classmate of the deceased. Yes, he had left the chief of legacies, the immeasurable fruits of a well-spent life. Immediately the Alumni suggested a "De Forest Memorial," which was realized eight years later in a beautiful Chapel.

A man's friends always speak well of him,—especially when he is dead. But it is worthy of mention that when De Forest fell very many who were not friendly to the work paid tribute to his memory. Among the many laudations of his friends, however, was a sentence which has been carved upon his tomb,—"He lived for others."

THE NEED OF PHYSICIANS AND MINISTERS FOR THE NEGRO RACE

THE address of Rev. Dr. Thirkield, President of Howard University, published in full in the *Southern Workman* for December, so entirely expresses the sentiments and work of the American Missionary Association that we do a service to our readers to quote largely from it. We wish that the limitations of space in our magazine did not forbid the entire address:

"The thorough preparation of the Negro doctor involves the well-being of both races. The solidarity of the races in America, in relations and interests is fixed. For weal or woe, the growing millions are bound together. In thousands of communities epidemics and disease in one race menace all. For the study of diseases peculiar to the Negro; for the prevention of epidemics that involve all; for the lessening of the frightful mortality of a race the Negro physician must be trained.

"The Negro is a fixture in our democracy. The four millions of yesterday will be the twenty millions in the near tomorrow. The startling word of Kidd in his 'Social Evolution,' is significant, 'that nine hundred and ninety-nine parts out of the thousand of every man's produce is the result of his social inheritance and environment.' The Negro is set for the rising or falling of American civilization. If we do not lift him up physically, mentally, morally, he will drag down our civilization.

"Economic efficiency is involved. The Negro is to furnish the strong hands that must largely do the work in our semi-tropical South, with imperial resources yet undeveloped. Leaving out the question of humanity and the safeguarding of national health, economic efficiency alone calls for the thorough equipment of physicians for the Negro race who are really essential to a high physical status in the life of the nation. It is also evident that the physician of high aims and Christian principles may do

much toward transforming the home life and morals of a community and in uplifting an entire people.

"But the largest hope for the moral and religious life of the Negro race is in the pulpit. The preacher is still the center of power. To a large extent the social, educational, moral, and political, as well as the religious life of the race since slavery has centered in the church. The organization, progress, and achievements of the Church among American Negroes is the one outstanding fact in their history since emancipation. Started with but two positive inheritances from two centuries of slavery—the English language and the Christian religion—the ministry of the South among the colored people has reared the fabric of vigorous and aggressive church organizations, which take their recognized place beside other great Christian bodies of the nation. That this is an achievement without parallel must be granted, when we consider it as the work of a people whose executive talent had never been developed; a people who never were trained to plan work or to establish and equip and administer institutions. At least 31,500 church buildings stand as a testimony to the success and permanency of this work. There are 25,674 ministers, and a membership in the various denominations has been gathered into the church, aggregating, according to the last Census (by Dr. Carroll) 3,475,538, not including fully 300,000 colored members in the Methodist Episcopal, Congregational, and Presbyterian churches.

"The importance of the training of an intelligent and consecrated ministry for the race is emphasized by the fact that this people gathered largely into churches of their own, must be led and instructed by a native ministry.

"The neglect of the training of an efficient native ministry has made for weakness in more than one mission field. In the Hawaiian Islands the early missionaries won sweeping victories. Later the churches passed inevitably into native control. The neglect in training strong native religious teachers and leaders was then evident, for the churches sank into weakness and inefficiency. The Moravians in their mission fields are recognizing as never before the necessity for the training of a native ministry. Because of this neglect, failure and weakness have followed the noble victories of earlier years. The China Inland Mission has learned the same lesson.

"Second, to hold the rising generation to the church, a trained ministry is imperative. The Negro ministry of to-day faces new conditions. Men freed from slavery are passing away. Born free men and their children, with forty years of educational opportunity, are at the front. The Negro has been given a chance never before given to any destitute race in all history, and he has shown his native worth by taking that chance. Nearly one-half of the race reads. There is a keen thirst for knowledge. The teacher is the oracle in a thousand places. The educated physician claims respect. The newspaper is in hand. Civilization is working tremendous changes. The people not only read; they think. The world of literature, good and bad, is open to them. The church is no longer the only center of attraction. The voice of the minister is no longer the voice of God. New centers of life and thought are forming. The fact for the Negro ministry of to-day to face is this—the church has rivals. It is no longer supreme in the thought and affection of the people, merely because it is the church. It must prove by its life and works its right to existence and support. The church of to-day must, by its spiritual

power and moral leadership, establish its claim to the credence and devotion of thoughtful, pure, and aspiring men and women—or lose its hold on the race.

"The education of the masses has swept whole congregations beyond the ministers. The low moral life and debased ethical standards of too large a number in the community, repel multitudes of self-respecting and aspiring people. With their thinking minds, their knowledge of the Word, their awakening conscience, their loftier ideals of righteousness, their thirsting after the truth, the question rises to the solemnity of a problem: How are we to hold this rising generation to the church? The answer is clear: Only through a trained, high-souled, and consecrated ministry, endued with intelligence and power, can the young people of the present generation be drawn and saved to the church.

"Another problem that confronts the Negro ministry is the need of men who have the qualities of leadership and are able to meet the demands for the civil, moral, and social reforms which in State and church are bound to come and that demand Christian leadership. To hold such power demands a ministry that proves by its masterful grasp and its brave treatment of all questions that make for the civil, educational, and moral uplift of the people, its right to leadership. In social upheavals and reformations—in righting the wrongs of the people—how often has history witnessed an infidel leader assuming control and direction. Observe Tom Paine and French infidelity in the American Revolution. The ministry, because it lagged in the beginnings of the anti-slavery movement, is placed in a false position, which it has for a generation been explaining away. The reforms now needed, through an aggressive and alert ministry, may come in peace, must find origin in the Gospel, but in a Gospel interpreted and enforced by educated, catholic brains, reaching not the few but the masses of both races.

"History teaches that if the ministry does not grasp its natural right of leadership, infidelity will take up the ideas of reform, vitalized as they are by Christian truth, and lead the clergy in the enforcement of their bearing on social and racial questions. The church, from its Conferences and Christian schools, must throw out among the unredeemed and restless masses of colored people in the South these agencies of redemption.

"It takes not ignorant ministers and lay preachers for such work but men strong of brain and large of heart and pure in life—the very best talent that the church can command.

"In view of these facts, is it not evi- blunt and truthful way to talk about it." relation of moral and religious education to the life of the nation, must have clearly in view the ten million Negroes in our land, whose enforced segregation becomes yearly more marked. All the motives of patriotism, philanthropy, and love to Christ, unite in urging help from every patriot and friend of humanity. And to the colleges and professional schools we must look for our trained teachers, helpers, and leaders who shall redeem a race, and thus safeguard the highest moral and religious life of a nation."

BEACH INSTITUTE, SAVANNAH, GA.

Principal B. M. Weld

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed," is our favorite schoolroom text, and it is just this that the Christian teachers and true friends of the colored people are striving to make of them. How best to do it is the question. All kinds of education are needed and we who are in sympathy with the Negro and working for his best good would not willingly let either go. But if it is true that "We sow a habit and reap a character," then we must not fail to help these people to sow habits of thrift and industry. Mental, spiritual and industrial training should go hand in hand. "Learning by doing" is a good maxim, for knowledge without the power to use it is useless. When one goes to seek employment the question asked of him is not "What do you know?" but "What can you do?" To make a useful artisan and workman of the Negro is a most important service. Does it not seem a pity for a school like ours with an enrollment of two or three hundred to be without the necessary equipment for satisfactory industrial training? Our pupils were led to expect it this year, but it is not yet forthcoming. The girls for example in the sewing classes are making their caps and aprons to be in readiness for the domestic science work. We hope they are not to be disappointed for lack of the requisite two or three hundred dollars which the necessary equipment calls for? Our boys are now having no training of the hand except a little drawing. While we have some in the school who may possibly study a profession, the majority of them will earn their living by the work of their hands. We would put them in the way of becoming skilled workmen, and by so doing increase their value to themselves, and to society. A few hundred dollars would make this possible. We are waiting and hoping that this aid will come to us.

A GREAT ANNIVERSARY

Secretary C. J. Ryder

Centennial Year, 1909
MEMORIAL SUNDAY, FEBRUARY 7th
of the Birth of
ABRAHAM LINCOLN

THE American Missionary Association at the last Annual Meeting in Galesburg, Ill., cordially and enthusiastically adopted a resolution proposing to the Congregational churches the observance of 1909 as the Centennial Year of the birth of Abraham Lincoln. They also urged that Sunday, February 7th, coming just before the 12th, which marks the birthday of our great President, should be kept by every church and Sunday school of the Congregational denomination as a LINCOLN MEMORIAL SUNDAY.

CONGREGATIONALISTS AWAKE

Congregationalists are awake to such an appeal of Christian Patriotism as this. It is urged that every Congregational pastor in the United States preach a sermon on Sunday morning, February

7th, in commemoration of the One Hundredth Birthday Anniversary of our martyred President, Abraham Lincoln. Many pastors have expressed their hearty approval of this action of the churches at Galesburg. It would furnish a broad, comprehensive appeal in favor of Christian Patriotism. It would also show that our Christian churches are fully awake to the importance of teaching through the lives of our great and noble men the lessons of courage, honor and devotion; that these churches are at the forefront in keeping bright the memory of our noble dead.

In connection with this Centennial Year and Memorial Sunday observed in honor of Abraham Lincoln it is proposed that special effort should be made to gather in the Sunday schools Lincoln Memorial Offerings. Also that the churches press the claims of the work of the A. M. A. in connection with its appeal of patriotism with the hope that every church in the nation will bring its contribution up to the full amount assigned to it by the Advisory Committee. This Lincoln Memorial Centennial Year will be a continued ground of appeal through the whole year of 1909 toward securing this important result. The plan will not at all invade the contribution of the churches but will, through this impressive appeal, make it more easy for the loyal pastors to bring their churches up to the apportionment plan as related to the American Missionary Association.

Last year the churches as a whole fell behind the apportionment of the Advisory Committee in their gifts to the A. M. A. $65,000.. A good many of the churches gave beyond this minimum apportionment as was intended by the Advisory Committee when the apportionments were made. For this the Association is truly grateful. We trust that the same may be true during this Lincoln Memorial Year when the A. M. A. has this peculiar element of appeal.

The work of no missionary organization so immediately connects itself with the life and history of Abraham Lincoln as does the American Missionary Association.

He was born in a mountain cabin in Hardin County, Ky., on a farm among the Highlanders. Among these people of Abraham Lincoln, or the Mountaineers, the A. M. A. has a large and important work. His emancipation of the Negroes opened the door to the regeneration and uplift of these freedmen of the South and the A. M. A. was the first to push its work among them securing thus their own gradual elevation and removing a great menace to the nation's prosperity.

Abraham Lincoln was one of the first to inaugurate considerate Christian treatment of the Indians and among twenty-two tribes of these prairie people the A. M. A. is still doing work.

In addition to these fields that so immediately articulate themselves into the life of Abraham Lincoln is the important new work which the Association is accomplishing among the Eskimo in Alaska, the Oriental immigrants including the Chinese, Japanese and Hindus in our own land and that in the Island Territories as they become parts of our own national responsibility and under our own flag.

LINCOLN MEMORIAL SUNDAY

February 7, 1909

presents a unique and impressive appeal to Sunday school superintendents and teachers and pupils to make it a day of patriotic christian enthusiasm. The Association has prepared a Lincoln Memorial Mite Box to be used during the weeks preceding this Lincoln Memorial Sunday. They will be sent from any of

the offices of the A. M. A. upon request. A brief concert exercise commemorative of this One Hundredth Anniversary Birthday of Abraham Lincoln will be furnished so that the schools can use it on February 7th.

Shall we not hear from the patriotic young people of the land in requests for this material for the celebration of this great event in national history? Can we not hope that $20,000.00 will come from the Sunday schools and other young people's organizations this year as a contribution to complete the work which Abraham Lincoln made possible through the American Missionary Association? LINCOLN CENTENNIAL BIRTHDAY YEAR through its whole twelve months furnishes a rare opportunity to the pastors and people of the Congregational churches to accentuate the significance of Lincoln's life to the nation and the peculiar work the American Missionary Association is doing to complete that which he so nobly began and for which he gave his life in willing martyrdom.

WOMAN'S WORK FOR THE YEAR ENDING SEPT. 30th, 1908

Miss D. E. Emerson, Secretary

THE Bureau of Woman's Work of the American Missionary Association is privileged to report a year of progress. It can be given only in quick review and summing up of results, but it gives life and action to "mere figures" when they are personified, and stand in their true relation to Christian service.

In revealing the work of women for the field of the American Missionary Association the past year there comes into our vision first the local missionary society, the "auxiliary." We see it in its varied forms of work; about its table in mission study, packing missionary boxes, listening to some stirring message straight from the field, speaking one to another in the dear old missionary hymns, praying in unison, "Thy Kingdom Come." Mutual interest in the work of missions has brought the women of the church together in effective co-operation.

Next in review comes the Woman's State Organization with its band of State officers, noble, untiring missionary leaders. With what zeal they pass on the missionary literature, plan neighborhood and conference meetings, and stir up the pure minds of the auxiliaries to remember the State "Plan of Work" for the year. Their activity reveals the need of "tools," and turning to the National Society they plead for mite boxes, pictures, programs, speakers, literature, seeking every known and unknown means to make the auxiliary larger in membership, and more efficient in service.

And then comes the Federation of State Organizations with its large-hearted, broad-visioned President, spending and being spent in unifying and strengthening the State Unions and helping them to a fuller realization of their mission.

We see also a host of warm-hearted individual contributors whose unnamed gifts have dropped silently into the treasury for a noble work.

But the vision is not ended, for it includes many, very many, earnest women missionaries "at the front," who often in weariness and in the night hours, have penned the letters that have made the work vivid at the missionary meeting.

All these working together and in delightful accord with the American Missionary Association enable us to report

as the financial result of the year: Contributions received through State Organizations $30,111.29. Additional from Local Societies sent directly to the field or to the American Missionary Association treasury, $3,124.57. Total, $33,235.86. This is the largest amount yet contributed through Women's Organizations to the work of the American Missionary Association. We are glad and grateful for this substantial help through Woman's organized work for missions.

One of the encouragements is that the gain this year is in actual contributions by the missionary societies of women. The American Missionary Association classifies its receipts, whether received through Women's State Organizations or not, under the several headings, Church Collections, Sunday Schools, Christian Endeavor, Women's Societies, and Individuals, so that while we credit to Women's Organizations all contributions they remit, the classification reveals the source of the gifts. We count increased help from Women's Societies an encouragement because we all recognize that Women's Organized Work is chiefly for the women of the church and congregation, to extend and strengthen the Woman's Society of the church. Here is the greatest need and here the opportunity for largest influence. We do not undervalue the work for children; the training of the young to missionary spirit and benevolence is most essential. Much other valuable service is given also, in missionary instruction in Sunday Schools, etc., but mainly such service is in behalf of the missionary standard of the Sunday School, and not as a distinct part of the Woman's Organization. So we look upon the evidence of growth in Women's Societies, as one of the best signs of progress.

Experience has shown clearly that it is in the local society, the auxiliary, that the most important work is done in laying the foundation of knowledge of the whole field of missions, and what the work involves financially and otherwise for each of the National Societies having it in charge. Until an auxiliary understands this, it cannot fully appreciate the responsibility of the Woman's State Organization, its plan of work and the importance of facilitating that plan by contributing regularly, liberally, and through the treasury of the State Organization. The amount that a State Organization pledges to raise for the American Missionary Association is dependent—has to be dependent—upon contributions from local auxiliaries. Loyalty of the auxiliary, therefore, to the State Union and its plan of work is one of the important features of success.

Intelligence of the local auxiliary as to the work and relative requirements of each National Society, influences the amount of contribution; thus intelligence is also an important feature of success. A local auxiliary may give fifty or seventy-five dollars more or less, through the State Organization having only a general knowledge that it will be used for missions in this country. Perhaps the sum looks large to the auxiliary, and there is a feeling that it has done its part. But if you look at missionary work in its several divisions under each of the National Societies, and think of the amount from your offering that will reach this or that division of the field when apportioned by your State Union, then how the amount will dwindle, and what a small proportion perchance may come to the American Missionary Association for such a great work as this, which includes the Negro race, the Southern Mountaineers, the Indians and Eskimo, the Porto Ricans, the Chinese and Japanese on the Pacific coast and Hawaii. It is definite, and accurate knowledge of the mission-

ary field in its several divisions, what there is to do and what it costs to do it, that enables a local society to do its utmost.

The advance in intelligence and intelligent contributions gives us all courage to work on and work harder than ever before. Sincerely appreciating the steady growth in contributions we yet realize that $33,235.86 through Women's Organizations for this A. M. A. missionary work is not an ideal amount; $50,000 is probably a reasonable standard for this portion of the missionary field, and this amount we believe will in the near future be raised for A. M. A. missions so extensive, so important and urgent. We can reach it by annual advance. The new year just opened is the nearest future. Let us purpose and work to cover the largest possible distance toward this standard; $50,000 through Woman's Work for A. M. A. missions.

The outlook for the coming year is hopeful. Text Books for mission study are in quite general use and demand. The Interdenominational Text Book on Home Missions for 1908-09, "The Call of the Waters," is a study of the development of this country as civilization has pushed forward ever making a new frontier. In connection with this the field of the American Missionary Association can be included in a study of early and later Indian conditions; the place and influence of the Negroes as slaves and freemen; the isolation, deterioration and present uplift of the Southern Mountaineers, and in missions among Orientals whose coming to the Pacific coast affects conditions there. The book is intended only as a suggestive outline to be filled in by research and historical study.

As an aid to this, and also for independent use, the American Missionary Association has prepared a program on the Indians; also a Text Book will soon be issued on conditions and work among the Negro race, and the Southern Mountaineers.

Women's local missionary societies following after methods adopted in Bible Schools, have begun to establish Home Departments of the local auxiliary. This is an important movement which can but result in bringing into the active membership a larger proportion of women members of the churches. The American Missionary Association furnishes new and interesting leaflets, illustrated sketches of mission fields, for free distribution in the Home Department of Women's Societies. Through the Woman's Bureau we will also take individual names of such members, to whom the field letters may be sent.

A missionary representative is assigned to any society or group of societies or State Union for the amount of support, $400. Auxiliaries combining in such support receive letters from the mission field. The system of shares is continued by which any society contributing $25 may have a part in the support of some field missionary and receive her letters. For scholarships of $100 and $50, pupils are selected and contributors informed of their progress. The development of domestic science in industrial departments of many of our schools affords an interesting work for those who wish to assign their contributions thus. Exigencies are continually arising in connection with our schools and other missions in which unforeseen expense is launched upon the A. M. A. treasury, and these exigencies are named when contributors ask us to designate their money where most needed.

We plan thus a variety of definite work for those who find it necessary to the raising of funds. But all who can contribute straight, leaving the Association free in its application of the money to

any part of the field, do much toward lightening burdens and facilitating the missionary work.

The kind and variety of work in the A. M. A. field is known and appreciated. The missionaries of the Association in the year just closed included four hundred and eighty-four women workers, faithful and self-sacrificing, using time and strength in the battle we are waging against ignorance and iniquity. Your interest, prayers, contributions, give support and courage. It is a hard battle and continuous in which we sometimes meet temporary defeat, but are raised up again to win success. We cannot do our work either on the mission field or in the home churches except under the ablest leader, and we not infrequently brace ourselves with a stanza from that good old hymn of Luther's in Carlisle's version:

Through our own force we nothing can,
Straight were we lost forever;
But for us fights the proper Man,
By God sent to deliver.
Ask ye who this may be?
Christ Jesus named is He.
Of Sabaoth the Lord;
Sole God to be adored;
'Tis He must win the battle.

In this great missionary undertaking we are indeed "workers together with God."

Note and Comment

A Christmas Reflection We have been passing through the happy Christmas days. They do well who recall the blessings which have come to them and to all the world through Him who "gave Himself for us." But suppose all of those who acknowledge Him as Teacher and Master should not permit the year to go by without more than this. Suppose we should thoughtfully weigh the blessings which have come to us through this supreme giver whose natal day we have celebrated! How soon the Missionary Societies would have their burdens lifted! Their treasuries would soon be sufficient for the work they have done and that which is so imperatively calling them. We are giving, but are we giving what we should? Are we giving what we can? For an illustration a friend writes us as follows, "A few days ago I was in Georgia, and Dr. C. B. Walling of Collins, told me about an orphan girl who wished to be a missionary. The pastor of her church, knowing she had talent, interceded for her. He one day called upon a poor man, who lived in one room, and without expecting help from him, the good minister told the case of the girl who wanted to educate herself for the mission work, and needed assistance. The man inquired the cost and upon being told, said he wanted to think it over. Judge the surprise of the minister upon his next call to find his desire fulfilled. The man and wife had carefully figured out how many hours per day could be spared from the farm, and the wife had agreed to help more on the farm than usual, while those hours he was to cut cord wood, haul it to market, and get the money to educate the girl. The result was the girl was educated, and went as a missionary to China; and he continued to support her there. Upon her return to America for a visit she was asked to go to a large meeting in a great city to tell about her work, but re-

plied, "My time is limited, I must see my benefactor," and afterward she said that she realized what struggle, what consecration, those poor people must have endured for as I slept in my bed, I could look out through the roof and see the stars."

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The Conscience of the South The conscience of the South is awakening to the gravity of the situation in view of the disregard of the sacredness of human life—growing largely out of the cruel lynching of Negroes. The *Commercial* appeal of Memphis urges Tennesseeans to "stop killing and stop lynching lest we ourselves perish" and the *Galveston News* of Texas asks, "Shall we have the reign of the mob or the reign of law in Tennessee? Shall we have mob rule or law rule all over the South and all over the United States? Have we come to the time when we can predict that some future historian will cite this country as having, after a fair trial, proven by its collapse that a free government by a free people cannot exist?" As the fresh red pages of Tennessee history show, the lynchers do not stop with Negro criminals. They murder innocent Negroes and they murder white men and women who are not even accused of crime. The man who dares to sell his own crop as he deems best is summarily executed by a mob. As the Memphis contemporary says, "we have got finally to answer for this whole miserable business. We ourselves will finally have to pay the penalty for crime—shooting and killing, whether it be assassination or mutual combat—whichever you please to call it—in the streets of Nashville, night-riding, murder in Obion, Negro lynching in Lake, pistol carrying everywhere, and the disposition of every man when his blood is up to be himself jury, trial judge and executioner. We cannot denounce crime to-day and condone crime to-morrow. We must not permit, for any cause, a suspension of the forms of the law. We cannot excuse one crime though it is caused by another crime. We cannot accept the philosophy of Christ to-day and promptings of the devil to-morrow. If we cast aside the rule that comes from heaven, when it suits us, and substitute the law of hell, it will be only a short time until we shall have a hell on earth. This is the plain, blunt and truthful way to talk about it."

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Faith on the Earth, Secretary Cooper This Association was born of a great faith.

From the beginning, the enterprise was in large measure a "Laymen's Movement," and it was uncompromisingly "Missionary." The most conspicuous men among its founders were laymen; and the many honored names commemorated by its institutions have been almost without exception the names of laymen. It was not nourished into life by ecclesiastics, nor has it been operated as a denominational propaganda, but it has always been aggressively Christian and the most radical forces of Christianity have been working through it for the redemption of humanity.

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The Situation as seen in Louisiana Since the election the Southern papers have been commenting upon the everlasting "problem" and their relation to it. The following from the New Orleans *Item* will be found interesting:

The States of the South have found it to their interest to give the Negroes education, they will find it to their interest to give them even more education —particularly industrial education as well as more kindly treatment and to

take a more humane interest in the welfare as a race. It will be to their interest to give the Negroes exact justice before the law, giving them the opportunity to work to good effect, to save, to become owners and to become better workers and better citizens. Not in one generation or in two generations will the Negroes become a political factor in the affairs of the South. When they have become taxpayers, when they have become more enlightened as a whole, when a great many of them become eligible for the franchise, the chances are that they will vote, if they care to vote at all, in a conservative rather than in a radical way. We have no seen evidence that there is any desire among them here or elsewhere to mingle with the whites on the plane of social equality.

Where there has been a tendency toward a mixture of the races, it must be said that it is no more creditable to the whites than to the Negroes that this is taking place; nor does there seem to be any good reason why there should be a continued tendency to play to race prejudice and to embitter one race against the other in the South itself. This kind of thing may help some politicians to get into office, but it has always seemed to us that worthy men should and could get worthy issues of a vital character. It costs nobody anything to jump on the Negroes and abuse them; it profits no one anything to point to the degradation of so many of the members of this race in great cities because they succumb easily to the temptation of liquor and the other vices.

Is it not better to encourage those among them who have a tendency to be law-abiding, to accumulate something for themselves, to have homes, to attend and support their churches and to educate and advance themselves? Is there not more pathos in their condition than malice or blame? They were brought here from Africa to work as slaves, they were freed from slavery and now as a race they should work out their problem with the kindly co-operation, consideration and assistance of those who wish to see the South upbuilt along the lines of sound economic and social progress.

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A Generous Giver of Flowers to our Mission

George Morton Kellogg of Massachusetts at the age of twenty-eight found himself in Independence, Mo., with fortune all before him. A lover of the beautiful in nature, his eyes were opened to the fact that there ought to be a demand for flowers and that there was scarcely a greenhouse worthy of the name in all the great empire of the West. Beginning with a little hot-house the Kellogg greenhouses did not cease to grow until they became the largest of the kind west of Chicago, and cut flowers to the value of $85,000 a year were shipped to every part of the West. It is pleasant for us to think that the Blanche Kellogg Institute in Santurce, Porto Rico, was largely built by these flowers. Mr. Kellogg's gifts for the mission in memory of his beloved daughter Blanche amounted to $12,000. Porto Rico is itself a miracle of beauty and Santurce is the flower of San Juan and the surrounding country. In its tropical glory it is most fitting that the Blanche Kellogg Institute should be the generous product of the flowers from the Western homeland. Mr. Kellogg after a long and painful illness was called from this earthly life in November.

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Importance of the Home

"No country is better than its homes; no nation is greater. If the principals in the formation of the home remain true to their vows in the full sense, there is a little danger from an invading army. If the do-

mestic part is disregarded, if it contains nothing which the parties to it are bound to revere, the seeds of disintegration are sown, trouble is produced when they germinate, and disruption comes as the fruitage.

Whatever affects the home for ill affects the country in the same way. Broken domestic obligations threaten disloyalty to the state. The sturdy traits of character which make the home make the country. Those which unmake the home destroy the country. Loyalty, forbearance, love, must have their place. They must wield their influence. With the home gone, the church is gone, the nation is gone, and the individual character is worse than gone.—Religious Telescope.

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The greater the intellectual and spiritual wealth of the people, the greater will be their aggregate of material wealth. The more perfect the development of intelligence, the more completely at command their mental powers, the more reason they can use rightly—and the right use of reason predicates the cultivation of the moral and spiritual—the more industrial they will be and the more successful also in appropriating natural agents to meet their thoughts. Mere training or preparation along a single line of life, however worthy, has not this promise for a people. Labor is in the hands, but the brains are in the head, and "out of the heart are the issues of life."

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A Negro's Good Counsel to his People. ***—S. W. Christian Advocate***

"It seems rather inconsistent to exhort the most enduring, the most uncomplaining, the most forbearing people on the earth to patience. But that is just the present day message that we offer to the Negro people of this country: let the Negro possess his soul in patience; let him know that a race that cannot suffer cannot make progress; that he cannot, unlike all other races, be carried to the hill of triumph 'on flowery beds of ease.'

"It would appear that the Negro has suffered his share, has suffered, is suffering. But as a matter of fact, if more suffering is to come, it must be endured with patience. Fretting, worrying, chafing, and complaining, only waste strength. He loses so much of his power by so much as he worries. If under the load we do not chafe, and worry, then the load is by so much the lighter and the more easily borne. There is virtue in patience. There is strength in patience; there is heroism in patience; there is philosophy in patience; there is ethics in patience; there is economy in patience; there is diplomacy in patience; there is victory in patience. Nor is this any preachment of truckling or subserviency or unmanliness. On the contrary it is the most manly, independent thing at the present time that we can do. It is the only sensible thing to do when times are perilous as they are now. In patience possess thy soul."

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The world owes every man a living, but every man owes the world a life of work.

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The Negro and the Immigrant

"The best, most industrious, most honest class of continental laborers are not seeking in any large numbers homes in our Southland. The frugal, industrious Scandinavians and North Germans, who are agriculturists by profession, prefer the Northwest when they immigrate. Climate, environment, agricultural products all combine to draw them thither. If any of these are tempted southward, it is to form communities of their own. A large body of land is purchased, and a German or Swedish colony is founded, where the language and customs of the Fatherland are long perpetuated. It is hard to assimilate such communities to American life. The first generation will not become bone of our bone nor flesh of our flesh. With all his faults, the Negro stands in infinitely closer touch

with our Southern people than do such communities of imported foreigners.

"Then, too, the labor problem has been in no wise solved by such imported aggregations. They do not, will not take the place of farm employees. They do not substitute the negro in the cotton field nor in domestic service; 'hands' and 'helps' are wanting as much as ever."

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We must care for industries—the more we have of them the better—but we may never forget that it is the intelligence, the character, the worthiness of manhood and womanhood put into labor that ennobles and honors it. Labor stands for what we put into it. Our industries are the necessary channels of life, but they are not the creators of it. We need the motives of christianity behind and under and through all methods. The question is one of men and character first, and not of things.

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The Final Test. By a Negro Editor "The final test of men is moral rectitude. This is the standard by which men are judged in all the walks of life. Men comparatively weak intellectually succeed where scholars fail; because they are good; and excuses will be made for the lack of intellectual equipment and for physical strength; but the world is slow to make a defense for weakness of moral life.

"The Negro's great battle is just along this line.

"Even the most skeptical has been convinced that the Negro may learn. He has demonstrated conclusively in various avenues of learning that he is capable of knowing. Yes, he may know the mysteries of science, the profundities of philosophy and the difficulties of things modern and ancient. He has brawn; in many ways the Negro is the best laborer the world has ever seen. The Negro has demonstrated his intellectual and physical ability. But his final test is moral goodness. The test in this particular is the supreme test applied to all men. Has he the moral stamina to withstand temptation? Can he remain true to the principles of righteousness and godliness in the face of opposition? Has he sufficient strength to outride the influences of environment and heredity and present himself before man and the throne of God, a character absolutely pure and above reproach? This is the final test. The service of a godly life is the highest service that the Negro can render to his race. This is also the highest service that any Christian can render to the church of the living God."

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Morality is of necessity individual, not corporate. Men are bad, not societies. Wrong is conceived in the individual heart, not in boards and committees, and those who participate, stain themselves with the same iniquity with which the author and originator of the wrong is blackened. This is the only doctrine that is true, and this is the only doctrine that will rectify and purify modern society. We shall find our reforms not in law, but in conscience. Righteousness may, indeed, be facilitated by social arrangements, encouraged by law, but it must live in the individual soul and must proceed from it as from its source and energy.—Pres't. Woodrow Wilson.

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Tempora Mutantur, etc. We are told now and then that "conditions have changed with the years," and "we must change with them." It is true that conditions in our work have changed within forty years, but rather to confirm than to change our well proven methods.

Then the Negroes could not themselves contribute to solve the problem of their salvation. Now, we have a mighty army of Negro co-workers and many of them wide-visioned and wise. Then, every little church planted was carried

by us. Now, many self-supporting churches are doing aggressive work well. Then, all were poor. Now, we receive legacies from colored men and women toward our work, and many contributions which mean much. Then, the Southern people of our own race did not believe what many now believe. Then, distrust of our work was universal. Now, there is much generous sympathy, while the questions of North and South are surely, even if it sometimes seem slowly, fading away. Some of us may live to see the harsher prejudices of sectionalism a record of history.

✠

"You can never get rid of evil by merely sharpening the tools that serve the material life of man."

✠

Council of Women for Home Missions From the various Interdenominational Committees that have existed for co-operation of Women's Boards of Home Missions, there has developed the organization of "The Council of Women for Home Missions." The purpose is the same as heretofore, namely, arranging for Home Mission study courses, Home Missions at summer Conferences, Day of Prayer, etc. The closer organization will simplify and unify the work. Nine representatives from each of nine different denominations compose the membership of this Council.

✠

Day of Prayer Under this interdenominational "Council of Women for Home Missions," February 25, 1909, has been chosen as a Day of Prayer. It rests with local missionary societies to make their own arrangements and it is hoped and urged that wherever practicable, the Women's Societies of all denominations in the town or vicinity will arrange a Union meeting for earnest prayer for God's guidance and blessing in the mission work committed to this country. A special service or exercise will be prepared and ready for circulation early in February.

Let us remember and reserve this day for united prayer, Thursday, February 25th.

✠

Rosebud Indian Mission, South Dakota Rev. Robert D. Hall writes us, "We are standing for intelligent Christianity here, and inquiries for the truth are coming to us all the time. The new station is developing finely and the native helper, Frank Noisy Creek, gives promise of being an efficient spiritual force. I can report that the work is decidedly encouraging, and notwithstanding the bad examples and environments, we shall be able to report substantial progress before the end of another year."

✠

Santee Normal Training School, F. B. Riggs, Asst. Prin. Mr. Riggs writes: "I am working with our teachers on a new course of study. My aim is to make our school for Christian education more than ever meet the common needs of the people. Boys in order to pass the seventh grade will be required to do such things as the following with considerable degree of proficiency, viz., put in window glass, solder kitchen tin ware, rivet and sew harness, put in stove pipe dampers, splice rope, tie a bow line and wall knot, timber hitch, use grind stone and oil stone properly in sharpening common tools. The kind of manual training that will enable our pupils to do with skill and despatch the mechanical work that needs to be done about every ranch and farm. Manual training, as it is usually taught, neglects these things of common usefulness."

GOING INTO WINTER QUARTERS, CAPE PRINCE OF WALES MISSION, ALASKA

By Roy J. Snell

I HAVE not written much to the home friends yet. Some I have written and have not mailed. How much do you think you could write if it were September 20th and you were facing an Arctic winter with no "grub"; if you knew that your supply schooner had passed you a week before in a driving storm and that in all probability she was a thousand miles away at that time? What could you write if you sat by your window and looked out on a blinding snowstorm with the ground white below? If in your mind you could see faces white and scared peering in at your window, faces pinched with cold and wasted by hunger; if you could hear voices crying "cow-cow peluck" (nothing to eat), while the ocean below you rushing on the shore seemed to say "no grub, no grub, no grub." What would you do if you had to stand before these people and preach? Could you tell them to trust God? I preached them a sermon on the glories of Heaven.

But how would you feel if one night a steamer pulled in from the South bringing back your "grub"? "Grub, grub, grub, forty tons of grub." Say? We didn't say anything. We worked! and in eight hours we had it on the beach. In four hours more it was safely stowed away. We worked twelve hours straight without a meal between. I wish you could have seen them; old women with a hundred pounds of flour tied to their backs; small boys with small boxes, five dogs hitched to a sheet-iron wheelbarrow, the prettiest girl of the village leading off a dog team, while her young husband pushed the cart behind, men, dogs, carts, sleds, anything, everything, grub! grub! grub! and even the old ocean was whispering "Grub! grub! grub!"

"Are the people dying off?" I do not know. I see no reason why the people at this place should die off. Here in fourteen frame dwellings and many "innys" there live the most prosperous Eskimo people on the continent; a hardy, jolly little people, four hundred strong and never a sign of extinction. Men, husky and spry, search the ice and the ocean for seal and walrus, while many a mother bears a babe on her back and leads another beside her. They have learned to eat the white man's bread, to drink his tea and say "no-me" to his whiskey. Men there are too whose skill in the carving and engraving of ivory might well be prized by a craftsman; men whose power of endurance is marvelous, men who have floated for thirty days on the drifting ice and lived to relate their adventures. Many times in peril by sea, many times in danger by starving, dying always without a physician, al-

ways brave, ever cheerful. This place will have at least thirty thousand pounds of flour and sugar to divide among its four hundred people this year. They have their meat from the ocean as of old, and added to their warm clothing of skins, they have the white man's undergarments, which add to their sanitary conditions and general cleanliness. If you could see the rows of mothers with babes on their backs and by their side who assembled with us last Sunday I think you would believe that our people were not approaching the point of extermination at a very rapid rate. The aim of this mission should be to make this place the healthiest, safest and most attractive place on all the coast for our Eskimo people.

The Eskimo has always had a life work and to all appearances that will be his life work for years to come. He is a hunter by training and by nature. His life work is the capturing of furs and ivory for the outside world, and in this he fills a place which could never be filled by any other people in a climate so far North.

The reindeer have helped these people to a better living, but this has reached comparatively few people. This year about two thousand dollars' worth of supplies were made possible to this village through prospective sales of reindeer. At the present time business conditions in this vicinity are very bad and if such a state of affairs becomes permanent the price of reindeer meat is sure to drop and the proceeds from the deer will not increase with their numbers.

The people are here—the need is here—the opportunity is here—every door is open to us. Oh, how the American Missionary Association needs money to do this work in Alaska! Will you help?

Our steamer is in sight! "So long" for three months!

OBITUARY

Miss Patti L. Dawson, for four years a teacher in Albany Normal School at Albany, Ga., died on October 17th last. Miss Dawson was a graduate of Albany Normal School in the class of 1901. The following year she left Fisk University, finishing the normal course there in 1903. Her first year out of school was spent as a teacher in the Tennessee School for the Blind at Nashville. She then entered the work of the American Missionary Association as a teacher in Albany Normal School, where she taught until in the spring of 1908 she was compelled by ill health to leave the school room. As a student and as a teacher Miss Dawson showed rare earnestness. Her work as a teacher was characterized by sincerity, faithfulness and marked efficiency. The influence of her quiet dignity, her unassuming manner and her gentle goodness is a rich legacy to those with whom she came in contact.

RECEIPTS FOR NOVEMBER, 1908

THE DANIEL HAND EDUCATIONAL FUND
For Colored People

Income for November	$11,023.50
Previously acknowledged	125.00
	$11,148.50

CURRENT RECEIPTS

MAINE, $289.62

Alfred, Miss'y Union, Bbl. Goods, *for Greenwood, S. C.*
Cumberland Centre, Ch.... 17 89
Gorham, "A Friend," *for Debt* 10 00
"B," *for rebuilding Graves Hall, Talladega Coll.* 27 00
Madison, S. S. Class, *for Demorest, Ga.* 10 00
Portland, Williston Ch..... 131 50
Sargentville, C. L. Babson, *for Tougaloo U.*..... 1 00
Skowhegan, Island Ave. Ch. 13 00
Warren, Ch..... 8 05
C. E. 2 00
for Grand View, Tenn.

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas.
Bath 34 00
Camden 16 50
Cumberland Conference Collection 3 68
Portland, Williston Ch., "Gleaners". 15 00
69 18

NEW HAMPSHIRE, $320.26

(Dons. $219.98, Legacies $100.28.)

Alstead Centre, L. M. S., *for Athens, Ala.*..... 4 00
Ladies' Union, *for S. A., Greenwood, S. C.*..... 3 00
Amherst, Margaret Circle King's Daughters 5 00
and Box Goods, *for Moorhead, Miss.*
Exeter, Mrs. Lelia E. Delzell (to const. REV. F. E. DELZELL L. M.)..... 30 00
Greenland, Ch..... 17 00
Lyme, Ch..... 56 00
Marlboro, Mrs. Richardson's S. S. Class, *for S. A., Marion, Ala.* 4 50
Peterboro, Union Ch..... 12 85
Rochester, Mrs. Martha P. Horr, *for Demorest, Ga.* 20 00
Tilton, Ch..... 45 10
Troy, Ch..... 10 75
Webster, First Ch..... 11 78

LEGACY
Mason, Estate Persis S. Wilson, 300.86 (Reserve Legacy 200.58)..... 100 28

VERMONT, $128.15

Ascutneyville, Mrs. Oliver Gage, *for Athens, Ala.* 5 00
Barton, First Ch..... 7 55
Burlington, Woman's Union, *for S. A., Greenwood, S. C.* 10 00
Castleton, Ch..... 30 00
Clarendon, Ch..... 1 00
Franklin, Ch..... 11 00
Hartford, Mrs. Horace C. Pease, *for Athens, Ala.* 5 00
Hinesburg, Aurelius Sykes. 10 00
Middlebury, Ladies' Soc. and Y. L. Circle, Bbl. Goods, *for Grand View, Tenn.*
Newbury, Ladies' Soc., Bbl. Goods, *for Grand View, Tenn.*
Newport, Ladies' Soc., Bbl. Goods, *for Grand View, Tenn.*
Norwich, L. M. Soc., *for Athens, Ala.* 2 14
Orwell, Ch..... 26 73
Thetford, First Ch..... 12 98
Wilder, Union Meeting, *for Athens, Ala.*..... 6 75
"Friends," Two Bbls. Goods, *for Athens, Ala.*

MASSACHUSETTS, $9,020.82

(Dons. $3,920.82, Leg'c's $5,100.00.)

Amesbury, Main St. Ch.... 11 51
Amherst, South Ch..... 11 25
Athol, Ch..... 39 05
Attleboro, Second S. S..... 7 89
Attleboro Falls, Central Ch.. 22 50
Berlin, Ch., S. S. and C. E. 5 00
Beverly, Dane St. Ch., add'l 20 00
Boston, "A Friend" in Old South Aux., *for Scholarship, Pleasant Hill, Tenn.* 50 00
A. H. Currier..... 7 00
"A Friend," *for Furnishing Room, Tougaloo U..* 25 00
Mrs. Woodbury, Bbl. Goods, *for Marion, Ala.*
Allston Ch..... 16 05
Dorchester, "A Friend" in Second Ch..... 5 00
Dorchester Miss Lillian K. Osgood, *for S. A., Greenwood, S. C.*..... 1 00
Roslindale, Ch..... 9 12
Wollaston, S. S., *for Piedmont Coll.* 25 00
Brimfield, L. B. Soc., Bbl. Goods, *for King's Mountain, N. C.*
Cambridge, Pilgrim Ch.... 23 93
Centreville, Ch..... 5 50
Chicopee, Ladies' Soc., Bbl. Goods, *for Grand View, Tenn.*
Danvers, Maple St. Ch..... 82 31
Dedham, First Ch..... 54 42
East Charlemont, Ch..... 2 75
Easthampton, First Ch..... 36 67
First Ch., Jr. C. E., *for Indians* 5 00
East Northfield, Mrs. C. E. Stebbins, *for Saluda, N. C.* 1 00
Foxboro, Bethany Ch..... 10 00
Framingham, Plymouth Ch.. 41 00
Gilbertville, S. S., *for S. A., Fisk U.*..... 50 00
Globe Village, Union Ch.... 6 56
Harwichport, Pilgrim Ch.... 11 00
Hatfield, Ch..... 46 31
S. S., *for S. A., Fisk U..* 5 00
Haydenville, Ch..... 3 30
Heath, Union Ch..... 11 36
Holyoke, Second Ch..... 50 00
Holbrook, Winthrop Ch.... 106 59
Interlaken, Ch..... 9 17
Lawrence, Sam'l White.... 50 00
Leominster, Miss Carrie Wilson, *for Freight on Goods to Grand View, Tenn.* 3 16
Lowell, Trinitarian Ch., C. E., *for Wilmington, N. C.* 2 00
"Cash" 100 00
Ludlow Center, First Ch., *for S. A., Fisk U.*..... 18 25
Lynn, North Ch..... 16 85
Medway, L. B. Soc., Two Bbls. Goods, *for King's Mountain, N. C.*
Melrose Highlands, Ch..... 25 15
Methuen, Mrs. Blood, *for Demorest, Ga.* 2 00
Milford, Ch..... 41 18
Nantucket, "Friend," *for Savannah, Ga.*..... 10 00
New Bedford, Trinitarian Ch. 18 94
Newburyport, Prospect St. Ch. 80 81
Bible School 5 00
Whitefield, Ch..... 78 31
(25.00 of which *for Porto Rico.*)
Mr. and Mrs. William Moulton, *for S. A., Grand View, Tenn.*.... 50 00
Newton, Eliot Ch..... 32 63
Newton Centre, First Ch., *for S. A., Fisk U.*..... 50 00
First Ch. Ladies' Soc., Bbl. Goods, *for Grand View, Tenn.*
Newton Highlands, Ch..... 43 39
Norfolk, Conference..... 4 73
North Adams, S. S. Class, *for S. A., Tougaloo U.* 6 00
North Amherst, "Friends," Bbl. Goods, *for King's Mountain, N. C.*
Northampton, First Ch., Dorcas Society, *for Wilmington, N. C.* 15 00
First Ch. Sunbeam Circle, *for S. A., Marion, Ala.* 4 00
Miss Judith B. Kingsley, *for Wilmington, N. C..* 15 00
Mrs. F. W. Kneeland, *for Reading Room, Marion, Ala.* 5 00
Mrs. Martha H. Williams, *for Wilmington, N. C..* 10 00
Northboro, Children's Soc., *for Reading Room, Marion, Ala.*..... 5 00
Ladies' Soc., Bbl. Goods, *for Grand View, Tenn.*
Lyman Association, Bbl. Goods, *for Grand View, Tenn.*
Oakham, Ch., in Memory of Mrs. Mary B. Jones... 2 00
Orange, Central Ch..... 18 80
Pittsfield, Pilgrim Mem. Ch. 2 56
South Ch..... 120 58
Reading, Ch..... 7 59
Salem, Tabernacle Ch..... 2 00
Tabernacle Ch., *for Demorest, Ga.* 2 00
Shelburne Falls, C. E., *for Saluda, N. C.*..... 4 10
South Framingham, Grace Ch., S. S..... 6 89
South Hadley Ch..... 32 84
(balance to const. MISS BERTHA E. SMITH and MRS. AGNES B. KRUG L. Ms.)

South Weymouth, Old South Ch. 4 00
Southwick, Ch..... 4 10
Springfield, Memorial Ch., W. M. S., *for Wilmington, N. C.*..... 8 00
Memorial Ch., Adult Bible Class, *for Wilmington, N. C.* 8 00
North Ch., L. M. Soc., *for Wilmington, N. C.*.. 8 00
Park Ch., King's Daughters, *for Wilmington, N. C.* 8 00
South Ch., S. S., Dr. Moxom's Class 15 00
T. A. Glenn, *for S. A., Joseph K. Brick Sch., Enfield, N. C.*..... 4 00
Stoneham, Ch..... 38 39
Taunton, East Ch..... 6 86
Turner's Falls, First Ch.... 13 61
Upton, First Ch..... 12 00
Wakefield, Ch..... 20 26
Wayland, Ch..... 17 60
Wellesley Farms, H. M. Wheeler, *for S. A., Cappahosic, Va.* 20 00
Wellesley Hills, First Ch.. 25 00
West Brookfield, Mission Study Class, *for Pleasant Hill, Tenn.*..... 4 00
Clara M. Barlow, *for Demorest, Ga.* 50
Westfield, Second Ch..... 18 00
Westhampton, L. B. Soc., *for Wilmington, N. C.*. 16 00
West Medford, Ch..... 29 28
West Medway, Ch..... 12 00
Westminster, First Ch..... 10 72
West Somerville, Day St. Ch., "Home Workers," Box Goods, *for Saluda, N. C.*
West Springfield, Park St. Ch. 31 00
Whitinsville, Ch.....1,289 15
Williamsburgh, Ch..... 100 00
Williamstown, John H. Hewitt 10 00
Woburn, North Ch..... 15 00

Woman's Home Miss'y Association of Mass. and R. I., Miss Lizzie D. White, Treas.
Amherst, W. H. M. S. of First and College Chs. 47 35
(25.00 of which *for S. A., Talladega Coll.*, and 22.35 *for S. A., Fisk U.*)
Springfield, First, Aux., *for Two Scholarships at Gregory Inst.* .. 16 00
W. H. M. A., *for Salaries* 390 00
and *for Chinese*. 10 00
——— 463 35

Legacies
Lunenburg, Estate Charles G. Bigelow by Mary J. Bigelow and Norman G. Bigelow, Execs., 100.00 (Reserve Legacy 66.66) 33 34
Whitinsville, Estate William H. Whitin, 200.00 (Reserve Legacy, 133.34).. 66 66
Worcester, Estate Edward A. Goodnow 5,000 00

RHODE ISLAND, $125.04

Providence, Union Ch..... 95 04
—— "Two Friends" 15 00

Woman's Home Miss'y Association of Mass. and R. I., Miss Lizzie D. White, Treas.
Providence, Aux. in Central Ch., *for Purchase of Land at Cotton Valley, Ala.* 15 00 15 00

CONNECTICUT, $6,606.46

(Dons. $1,583.48, Leg'c's $5,022.98.)

Centerbrook, Ch..... 2 00
Darien, S. S..... 5 00
C. E. 5 00
Individuals 3 00
for Furnishing Room at Fessenden Acad., Fla.
East Windsor, First Ch.... 18 07
Groton, Ch., Bbl. and Box Goods, *for Grand View, Tenn.*
Hartford, Center Ch. S. S., *for Blanche Kellogg Inst., Santurce, Porto Rico* 21 61
Farmington Ave. Ch..... 31 39
Park Ch. 17 94
"A Friend," *for Tougaloo U.* 100 00
Ivoryton, Mrs. Elizabeth A. Northrop, *for Wilmington, N. C.*..... 28 00
Jewett City, W. M. S., Bbl. Goods, *for Thomasville, Ga.*
Long Ridge, Ch..... 3 00
Madison, First Ch., Fellow Workers' Soc., *for Wilmington, N. C.*..... 8 00
Manchester, Second Ch.... 243 38
Marlborough, Ch..... 9 20
Middletown, Third Ch..... 11 05
Mt. Carmel, Ladies' Soc., Bbl. Goods, *for Grand View, Tenn.*
New Britain, South Ch..... 50 00
D. O. Rogers, *for Straight U.* 10 00
New Canaan, Ch..... 25 35
New Haven, Henry G. Newton 10 00
Humphrey St. Ch..... 34 31
North Woodbury, North Ch. 15 00
Norwich, Miss Ida E. Sutherland, Bbl. and Box Goods, *for Grand View, Tenn.*
"Friends," Bbl. Goods, *for King's Mt., N. C.*
Plymouth, Miss Nellie Condee, *for Wilmington, N. C.* 8 00
Preston, Ch..... 16 00
Ridgefield, C. E..... 10 00
Rockville, Union Ch..... 63 61
Mrs. Hondlows, S. S. Class, *for S. A., Marion, Ala.* 5 00
Rocky Hill, C. E..... 9 00
Seymour, Ch..... 6 76
Simsbury, First Ch. of Christ 14 11
Sharon, First Ch..... 7 00
Stafford Springs, Ch..... 25 67
Stratford, Young Ladies' Mission League, Box Goods, *for Grand View, Tenn.*
Talcottville, C. E., *for Grand View, Tenn.*... 10 00
Thomaston, Ch..... 9 50
Thompson, Ch..... 14 00
Torrington, First S. S., *for Wilmington, N. C.*.... 8 00
Waterbury, Second Ch.... 435 89
West Cornwall, C. E., *for Marion, Ala.* 15 00
Windsor, First Ch..... 12 01
Winsted, Second S. S., *for S. A., Santee, Neb.*... 17 58
Woodbridge, Ch..... 36 80
Woodstock, First Ch..... 17 00
—— "In Memory of S. P. C." 25 00

Woman's Cong'l Home Miss'y Union of Conn., Mrs. J. B. Thomson, Treas.
Bridgeport, Park St. Home Dept., Ladies' Union, *for Thomasville, Ga.*. 25 00
South Ch., L. B. Soc., *for Santee, Neb.* 40 00
Franklin, Aux., *for S. A., Thomasville, Ga.* 8 00
Groton, Aux., *for Scholarship, Grand View, Tenn.* 20 00
Hartford, First Ch., Y. W. H. M. Club, *for Grand View, Tenn.* 25 00
Orange, Aux., *for Thomasville, Ga.*. 14 25
for Scholarship, Talladega, Ala.... 10 00
and *for Grand View, Tenn.* 14 00
Stonington, Home Miss'y Soc., *for Scholarship, Gregory Inst.* 8 00
Suffield, H. M. Soc., *for Grand View, Tenn.* 2 00
——— 166 25

Legacies
Hartford, Estate Elizabeth C. Bacon 4,935 53
West Hartford, Estate of Harriet N. Chappell, 262.37 (Reserve Legacy 174.92) 87 45

NEW YORK, $7,350.18

(Dons. $3,802.50, Leg'c's $3,547.68.)

Barryville, Ch..... 4 00
Binghamton, Miss Susan Crafts, *for Dom. Science Dept., Marion, Ala.*..... 25 00
Brooklyn, Lewis Ave., Bible School 40 00
Church of the Pilgrims, add'l by "A Member"..2,000 00
(500.00 of which *for Fisk U.*)
Plymouth Ch. 110 11
South Ch. 160 00
Buffalo, Whatsoever Circle King's Daughters, *for Moorhead, Miss.* 2 50
Clifton Springs, "A Friend," *for Reading Room, Marion, Ala.* 5 00
East Bloomfield, Mrs. Eliza S. Goodwin 5 00
Gloversville, First Ch..... 162 90
Jamestown, First Ch..... 203 00
New York, Broadway Tabernacle Ch. 763 20
(30.00 of which to const. Charles W. Carpenter L. M.)
Ogdensburg, White Mission, *for S. A., Thomasville, Ga.* 1 75
Orient, Ch..... 18 41
Paris, Ch..... 8 20
Savannah, W. M. S., Bbl. Goods, *for King's Mountain, N. C.)*
Sherburne, Dr. O. A. Gorton 150 00
Tarrytown, Mrs. J. A. Graham, *for Grand View, Tenn.* 15 00
Utica, Plymouth Ch..... 21 42
Walton, Miss Mary D. St. John (to const. Frederick A. St. John and Robert B. St. John L. Ms.)..... 60 00
Warsaw, Ch..... 15 01
Westmoreland, Ch..... 7 00
West New Brighton, Miss Mary H. Nichols, *for S. A., Straight U.*..... 10 00
—— "A Friend" 15 00

LEGACIES

Brooklyn, Estate Stephen Ballard 2,272 30
New York, Estate Nathaniel B. Harris, by Chas. W. Richardson, Exec., 2,000 —less Tax, 100=1,900 (Reserve Legacy, 1,266.66) 633 34
New York, Estate Benjamin Lord, 2,051.12—less Expenses, 125.00=1,926.12 (Reserve Legacy, 1,284.08) 642 04

NEW JERSEY, $292.20

East Orange, First Ch., *for Grand View, Tenn.*..... 25 00
Trinity Ch. 134 20
Mrs. J. A. Hulskamper, *for Macon, Ga.* 10 00
Glen Ridge, Ch..... 5 00
Madison, Mr. Niles, *for Demorest, Ga.* 10 00
Montclair, First Ch., add'l.. 100 00
Miss Carrie Holmes, *for Athens, Ala.* 8 00
Newark, "Friends," Box Goods, *for Grand View, Tenn.*

PENNSYLVANIA, $6.00

Canonsburg, Thos. Jones, *for S. A., Marion, Ala.*.... 1 00

WOMAN'S HOME MISS'Y UNION OF PENN., Mrs. David Howells, Treas.
Meadville, Park Ave. Ch., *for Fajardo, Porto Rico* 5 00 5 00

OHIO, $217.86

Akron, First Ch..... 70 40
Brecksville, First Ch..... 4 00
Chardon, Ch..... 6 00
Claridon, Ch..... 10 00
Columbus, South Ch..... 3 45
Mrs. Mary A. Wright.... 10 00
Eagleville, Ch..... 5 75
Jefferson, First Ch..... 17 50
Mallet Creek, York Ch..... 5 00
Newton Falls, First Ch.... 6 00
Oberlin, First S. S..... 8 41
Painesville, Union Ch..... 2 00
Parkman, Ch..... 4 50
Richfield, Mrs. H. P. Mackey, *for Pleasant Hill, Tenn.* 60 00
Springfield, First Ch..... 4 85
——"Friends," Bbl. Goods, *for Saluda, N. C.*

INDIANA, $4.50

Winona, Mrs. A. A. Young. and Two Bbls. Goods, *for Marion, Ala.* 4 50

ILLINOIS, $825.77

(Dons. $792.43, Legacy $33.34.)

Amboy, First Ch..... 7 00
Miss Etta F. Stanton.... 20 00
Aurora, First Ch., Ladies, Bbl. Goods, *for Marion, Ala.*
Chicago, Union Park Ch.... 136 37
University Ch..... 32 00
W. H. M. S. of Park Manor Ch., Bbl. Goods, *for Moorhead, Miss.*
Miss Mary Herrick, *for Raven Fund, Marion, Ala.* 2 00
Creston, Ch..... 8 53
Des Plaines, Ch..... 8 50
Dover, Ch..... 11 25
Loda, Ch..... 36 65
Lombard, First Ch..... 15 00
Moline, First, W. M. S., *for S. A., Fisk U.*..... 18 00
Olney, First, C. E., *for Pleasant Hill, Tenn.*.... 9 35
Oneida, S. S. and C. E.... 8 20
Ottawa, Mrs. M. W. Baldwin 5 00
Mrs. T. D. Catlin..... 2 00
S. E. King..... 10 00
Lorenzo Leland 10 00
A. F. Scoch..... 5 00
for Demorest, Ga.
Park Ridge, King's Daughters, *for Black Mountain Acad.* 15 00
Peoria, First Ch..... 50 00
Plainfield, Ch..... 10 50
Princeton, First S. S..... 4 00
Rockford, Ralph Emerson, *for Emerson Inst., Mobile, Ala.* 100 00
L. M. Soc., Bbl. Goods, *for Athens, Ala.*
Rollo, Ch..... 8 00
Sandwich, Ch..... 40 60
Sterling, Ch..... 18 25
Wheaton, "Friends," Bbl. Goods, *for Evarts, Ky.*
Winnetka, Mrs. Douglass Smith 100 00

WOMAN'S HOME MISS'Y UNION OF ILLINOIS, Mrs. A. H. Standish, Treas.
Big Woods, M. B., *for Marion and Moorhead* 1 00
Dundee, W. M. S... 4 23
Harvey, C. E., *for Piedmont Coll.* .. 2 00
La Grange, W. M. S. 35 00
Port Byron, W. M. S. 2 00
Rantoul, W. M. S.... 4 00
Ravenswood, W. M. S. 20 00
Rogers Park, C. E., *for Blanche Kellogg Inst., Santurce, Porto Rico.* 15 00
Stillman Valley, W. M. S. 5 00
Summerdale, W. M. S. 8 00
Waukegan, W. M. S.. 5 00
——— 101 23

LEGACY

Geneseo, Estate of Mrs. Jane P. Mather, by Lillian Mather, 100.00 (Reserve Legacy, 66.66) 33 34

MICHIGAN, $224.41

Allegan, Miss Elsie Drake, *for S. A., Greenwood, S. C.* 10 00
Beulah, Mrs. Fidelia Wilson, Box Literature, *for Athens, Ala.*
Clinton, Ch..... 10 00
S. S. 10 00
Detroit, First Ch., Bbl. Goods, *for Greenwood, S. C.*
Romeo, Ch..... 26 78
South Haven, Ch..... 17 40
Three Oaks, Ch..... 120 23
(to const. REV. MILTON J. NORTON, MRS. LOUISE H. NORTON and MRS. MARY P. MARTIN L. Ms.)
Traverse City, Woman's Soc., *for S. A., Fisk U.*..... 15 00
S. S., *for S. A., Fisk U..* 10 00
Watervliet, S. S., *for S. A., Fisk U.* 5 00

IOWA, $432.02

Ames, Ch..... 40 00
Atlantic, Ch..... 44 29
Avoca, German Ch..... 5 00
Clinton, Ch..... 11 50
Davenport, Edwards Ch.... 31 37
Hawarden, First Ch., add'l by H. C. Scott..... 20 00
Marshalltown, S. S. Class, *for Reading Room, Marion, Ala.* 4 00
Mitchelville, Ch..... 9 10
Sheldon, Ch..... 38 91
Sioux City, First Ch..... 39 48
Mayflower Ch..... 4 00
Stuart, First Ch..... 19 72
Tabor, S. S..... 9 82
C. S. Harrison, *for S. A., in the South*..... 1 00
Washington, Mrs. Eugenia Mather 100 00

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Decorah, C. E., *for Pleasant Hill, Tenn.* 5 00
Des Moines, Plymouth W. M. S., *for Porto Rico* 2 25
Eldora, Wee Folks Band, *for S. A., Pleasant Hill, Tenn.* 1 69
Glenwood, W. M. S., *for Porto Rico..* 6 02
Wee Folks Band, *for Alaska M....* 1 09
Grinnell, W. M. S., *for Porto Rico..* 2 00
S. S., *for S. A., Pleasant Hill, Tenn.* 17 12
Iowa City, Jr. Soc., *for S. A., Pleasant Hill, Tenn..* 1 32
Manchester, C. E., *for Pleasant Hill, Tenn.* 12 50
——— 53 83

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Blake's Prairie, Ch..... 2 00
Bloomington, Ch..... 7 00
British Hollow, Ch..... 5 90
Clintonville, First Ch..... 7 00
Ft. Atkinson, Ch..... 10 00
Potosi, Ch..... 10 50
Ripon, First Ch..... 22 38
River Falls, Miss Eleanor L. Burnett, *for Demorest, Ga*..... 13 00
Two Rivers, Ch..... 6 00
Whitewater, S. D. Cook.... 20 00

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Brandon 4 11
Hayward 18 00
Unassigned 15 70
——— 44 81

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Minneapolis, Plymouth Ch.. 52 00
St. Anthony Park, Ch..... 18 60
St. Paul, Merriam Park, Olivet Ch..... 10 10
Sleepy Eye, Ch..... 4 30

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W. H. M. U..... 89 73 89 73

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Kansas City, Prospect Ave. Ch. 5 00

KANSAS, $159.50

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Emporia, First Ch..... 20 00
Lawrence, Plymouth Ch.... 82 35
Topeka, First Ch..... 36 30
——"A Friend," *for Meridian, Miss.* 16 00

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Blair, Ch..... 7 50
Exeter, Ch..... 14 85
Lincoln, First German Ch.. 2 75

Vine S. S..... 4 62
Juniors 41
for S. A., Santee, Neb.
McCook, First Ch..... 11 92
Petersburg, C. C. Ch..... 3 10
St. Paul, "Friends," Bbl. Goods, *for Greenwood, S. C.*
Stratton, C. C. Vennum, *for Mobile, Ala.* 25 00

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Fredonia, German Chs..... 4 00

SOUTH DAKOTA, $92.32

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Hetland, Ch..... 10 46
Highmore, Ch..... 2 00
Hosmer, German Ch..... 10 00
Mitchell, Ch., *for Oake, So. Dak.* 11 56
Parkston, German Chs..... 10 00
Tyndall, German Ch..... 5 00

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ALASKA, $10.00

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COLORADO, $5.00

Greeley, German St. Paulus Ch. 5 00

OKLAHOMA, $3.75

Anadarko, South Western Assoc. 3 75

UTAH, $5.00

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W. M. Society..... 5 00 5 00

IDAHO, $4.60

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Mountain Home, Aux. 4 60 4 60

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Pomona, Mrs. M. L. Abbott, *for Grand View, Tenn.* 45 00

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Odessa, Ch..... 14 00
Emmaus Ch..... 5 00
Rittsville, German Ch..... 10 00
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DISTRICT OF COLUMBIA, $77.88

Washington, Mt. Pleasant Ch. 77 88

KENTUCKY, $10.16

Berea, The Ch. of Christ (Union) 10 16

NORTH CAROLINA, $4.20

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High Point, Local Association 2 50
Wilmington, Miss Sara Beam, *for Gregory Inst.* 1 00

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Central Baptist Ch., *for Avery Inst.* 5 00
Mr. Patterson 1 00
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TEXAS, $5.00

Dallas, Central S. S..... 5 00

SUMMARY FOR NOVEMBER, 1908

Donations $13,503 81
Legacies 13,804 28
Total $27,308 09

SUMMARY—TWO MONTHS

From Oct. 1 to Nov. 30, 1908
Donations $21,275 80
Legacies 15,446 03
Total Rec'pts, 2 Mos..$36,721 83
Expenditures, 2 Mos.. 49,920 93
Dr. Bal. on Cur. Yr..$13,199 10

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Subscriptions for November $17 40
Previously acknowledged.. 16 00
$33 40

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The Joseph K. Brick School Fund, from the Estate of Mrs. Julia E. Brick, Brooklyn, N. Y. $320 91
The John Roy Scholarship Fund, for Theological Student Aid in the South, from the Estate of Rev. Joseph E. Roy, D.D., of Oak Park, Ill. (deceased)..$1,000 00

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